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MEMOIR

OF

From John T. Norton

JOHN TREADWELL, LL.D.,

2343-46.

LATE GOVERNOR OF CONNECTICUT.

BY PROFESSOR OLMSTED,

OF YALE COLLEGE.

First published in the American Quarterly Register.

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MEMOIR.

It has too long been supposed that military achievements, or literary eminence, or romantic adventures, furnish the only suitable themes for biography. The experiment of several popular writers has proved, that simple *goodness*, when its portraiture is faithfully drawn, possesses inherent charms, which, even in the creations of fiction, fasten on the heart of the reader the more in proportion as its lineaments are more distinctly discerned. If, then, the picture of goodness, even in its simplest forms, is naturally so pleasing to the eye, much more do we love to view it when it is radiant with all the nobler virtues, which illustrate and adorn a public life of unsullied integrity, pure patriotism, fervent piety, and enlarged usefulness. Such a life was that of the late Governor Treadwell.

The task of preparing this sketch has been assigned to me, because I had peculiar opportunities of becoming acquainted with his history and character, having passed a portion of my childhood and early youth in his family, and having been intimately conversant with his life during its later and more eventful periods. I acknowledge myself, however, much indebted to the family friends, who have given me free access to the voluminous papers of their venerated ancestor, and have placed in my hands an *autobiography* written by the Governor a few years before his decease.

There are, moreover, peculiar reasons why the life of Gov. Treadwell should be written. He was the last of the Puritan Governors of Connecticut; the last example afforded by their annals of the union, in the person of the chief magistrate, of the statesman and the theologian. His exclusion from office, after many years of tried and faithful services to the State, constituted the first departure from the line of "steady habits" of Connecticut, and was the commencement of a new order of things, retaining but few characteristics of the ancient connection between Church and State. His history, therefore, involves that of the last days of the Puritan dynasty, and of a revolution which although bloodless, and for the most part peaceful, produced a change in the political aspect of the Com-

monwealth as marked and real, as those which overturn the most powerful empires. His history, moreover, is intimately connected with the rise of those great efforts, which have been instituted and are now in progress, for the propagation of the gospel, and the conversion of the world; and to him, more perhaps than to any other individual, Connecticut owes the possession of such an ample fund for the support of her primary schools. Let us then take a concise review of the life and character of this venerable and excellent man.

John Treadwell was born at Farmington, Connecticut, November 23d, (O. S.) 1745. His father was a mechanic by profession, of a competent fortune, and a standing among the most respectable yeomanry of the town. Both the parents were pious, both lived to an advanced age, and after serene and useful lives, died in peace and in the faith of the gospel. Young Treadwell received the rudiments of an English education at the common village school; but when about sixteen years of age, his father gave him the offer of a liberal education, with one week to deliberate on the choice. At the end of the prescribed time he accepted the offer, and entered immediately on the preparatory studies, under the instruction of the minister of the place, the Rev. Timothy Pitkin. From the earliest settlement of the country to a recent period, it was the practice of the clergy to prepare for college the youth of their respective parishes who received a liberal education. This practice, if less advantageous to the pupils than the opportunity now enjoyed of well organized preparatory schools, taught by able masters, was of signal service to the clergy themselves. By this means they kept fresh in mind the rudiments of classical learning, and many of them became, or at least continued, better scholars than the clergy of the present day, who, now the multiplicity of preparatory schools exempts them from the necessity of teaching the classics, and elementary branches of the mathematics, are too apt, on entering the ministry, to lay aside their collegiate authors, until these pass into forgetfulness. Our elder clergy, having fewer new books and especially periodicals to read, kept up a more familiar acquaintance with their academic studies. The Rev. Mr. Pitkin was among the number of those clergymen who gained an intimate knowledge of such Latin and Greek authors as were required for entering college. Indeed, it is believed that he went much further; for most of the Latin poets seemed quite familiar to him at the age of eighty and upwards, when the writer of this sketch, then just commencing his classical education, had the pleasure of being frequently in his company, which, enlivened as it was with anecdotes of the times of Whitefield (whom he had entertained at his house and heard in his pulpit) and of the scholars and college incidents of the 'olden time,' possessed a charm for the young seldom equalled in one so old. The account which Mr. Pitkin gave of the earliest studies of young Treadwell, coincided with that which the latter gives of himself, namely, that his progress was at first slow and discouraging, but that, through dint of perseverance, they grew more and more easy, and at last delightful. After a few months' close application, he read before his father and the family a chapter in the Greek Testament, and not rendering it precisely in the words of the common translation, his father expressed much dissatisfaction, and told him that he grew worse and worse in reading the English language the more he studied Latin and Greek; but when his son informed him that he read from the Greek Testament, he was delighted to find him already so skilled in the original Scriptures. At the close of about fifteen months, his preceptor

pronounced him fitted for the freshman class of Yale College, and at the ensuing commencement, in 1763, he was approved and admitted accordingly, being then in the eighteenth year of his age.

The remarks which Gov. Treadwell records in his autobiography, respecting the education he received from his parents, probably applied equally well to a large portion of the children of pious parents of that period. He observes that "he* was early initiated in the arts of industry, and that the intervals of school hours and vacations were not suffered to be wasted in frivolous amusements, but were carefully applied to the labors of the farm, and that he was trained to simple and frugal habits. As his parents were both professors of religion, he was early instructed in the principles, and led into the practice, of Christian morality. Particularly, he was taught that the Scriptures are a revelation from God, and of course that whatever is asserted in them, is certainly and infallibly true. This, before he had attended to the evidence of divine revelation, he assented to as true, and repelled all doubts which entered his mind at any time, with horror; and after having attended to the evidence and found it satisfactory, he firmly believed on the testimony of God. This belief, when it had obtained firm possession of his heart, set him at rest on many questions, both speculative and practical, which agitate the world; nor did he ever require any thing more to settle a question respecting the great things of of religion, than 'Thus saith the Lord.' He was also taught to reverence the Sabbath, and the institutions of secret, family, and public worship.

"In childhood, before he commenced his academical studies, he was long exercised with blasphemous thoughts, which, from their dreadful nature, their sudden introduction into the mind, and the final opposition of his will to their admission or conception, he then believed, and still believes, were the fiery darts of the wicked one. The torture which these sufferings inflicted from day to day, and from year to year, was inexpressible. The result was, a practical conviction of his own depravity, and of the falsity of the Sadducean tenets that there is neither angel nor spirit; and also of the truth of the doctrine that the Prince of Darkness, when he receives a commission against any of the human race, who are not given up of God, is limited as to time, manner of operation, and extent of influence, by the Prince of Peace, as his commission against Job was limited, first, not to touch his person, and then to spare his life; and that Christ has the same power now as in the days of his flesh to say to the unclean spirit, 'Come out of him, and enter no more into him.'"

In these remarkable exercises of mind, developed at an early age, and recurring several times in the course of his youth, the physician would perhaps detect symptoms of a mind laboring under the temporary influence of great nervous debility, or even of partial derangement.

Let us now follow the young student in his progress through college. On his admission he was presented with a copy of the old Latin laws, on the blank leaf of which were contained the several certificates required by law. The first was that of the Steward, signifying that a bond had been duly delivered to him for the payment of the college bills; and then followed the *Admittatur* of the President and Tutors—as yet Yale College had no Professors except the Professor of Divinity, and he took no part in the ordinary business of the college. As these old forms are interesting to

* Throughout the autobiography, he puts himself in the *third* person.

graduates of the present generation, that of admission in the days of President Clap, copied from the specimen now before me, is subjoined in a note.*

The class of which Treadwell was a member, is distinguished in the annals of the college, for the large proportion of eminent alumni which it produced, among whom, besides Gov. Treadwell, were Judge Trumbull, author of McFingal, Doctor Wales, Professor of Divinity in Yale College, Doctor Joseph Lyman of Hatfield, and the celebrated Doctor Emmons. With these distinguished men, Gov. Treadwell maintained a friendly and intimate relation during their lives. The copy of the laws containing Treadwell's admission, affords some idea of the course of studies then passed through, constituting the college education of those times. The printed requisites for admission were nominally much the same as at present, but the actual examinations are said to have been far more limited; and the entire amount of the college course was much less extensive than at present, especially in the natural sciences. It was however distinctly enjoined by the statutes, that throughout the whole course, each class should recite the Westminster Confession of Faith, Wollebius, Ames's Medulla, or some other theological system approved by the President and Fellows. It was also ordained, that all the students should use the Latin tongue in their daily conversation; and the intercourse between the officers and students continued long after this period to be exclusively in Latin. The interchange of civilities between the students and faculty of Yale College has always been somewhat formal; but there is this difference between the manners of those times and the present, that the exchange of courtesies is now understood to be strictly reciprocal, and voluntary on the part of the student, whereas, in the days of our fathers, it was understood to be a tax due, and the exact measure of respect to be paid to each rank of office was laid down by rule, and the neglect or violation of it was punished by fines and other college censures. A singular practice prevailed at this period, and for a long time afterwards, of subjecting Freshmen to the authority of the upper classes, a practice countenanced by the laws with the view of inculcating humility. They were liable to be sent on the most trifling errands, and under the head of 'advice,' were subjected to the grossest personal insult and abuse. A Freshman no sooner entered college, than he was arraigned before a tribunal of his superiors, charged with some high misdemeanor, and treated with the greatest indignity. Before such a court young Treadwell was summoned, but his native jealousy of his rights, and firmness in maintaining them, (traits of character which appeared afterwards in a higher sphere of action,) were already sufficiently developed to induce him to challenge the jurisdiction of his accusers as illegally exercised, and to withdraw abruptly from their presence. He observes, that for this assertion of his independence, he afterwards suffered much persecution.

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* Collegii Yalensis, Septris 20, 1763.
Syngrapha secundum has leges, pro Johanne Treadwell, admissionis candidato, data mihi,

Jon.th Fitch, *Dispensatori.*

Collegii Yalensis, Septris 30mo. 1763tio.
Admittatur Johannes Treadwell, Collegii Yalensis Alumnus.

THOMAS CLAP, *Præses.*
Richard Woodhull,
Jonathan Lyman,
Ebenezer K. White, } *Tutores.*

"In the year 1765 or 1766, a combination of the students, embracing nearly the whole, was formed with the view of driving President Clap from office. They preferred a petition to the Corporation for that purpose, taking the ground, that the President was evidently superannuated, and being in his dotage, showed partiality in his treatment of the students. This proceeding was very grievous to that learned and pious friend and benefactor of the Institution, who was sensible that his liberal benefactions, and laborious and faithful services for about eight and twenty years, merited a different treatment from the members of the college, and its friends and patrons. However, it had the effect intended; the good man resigned his office, and was succeeded by President Daggett in 1766. Treadwell signed the petition, but as he has often said, he was unable to justify it on the ground assumed, or on any other ground than the impression which had been made on the public mind. The petition of the undergraduates, he well knew, would have had little weight, had it not been supported by a prejudice against the President, which had become very general. Whether this step, under the circumstances, was vindicable or not, he ever thought that President Clap was deeply injured." *

"Mr. Treadwell considered his advantages for religious instruction and improvement, as far more valuable than those for pursuits merely scientific, in the same proportion as the objects of religion are superior to those of science. He highly prized the truly apostolic teaching, counsels, and exhortations of President Clap, and the systematic and discriminating sermons of Professor Daggett. These solemn religious seasons he constantly attended, and in view of the great things of God, he was often, if not habitually, deeply impressed; but having imbibed the sentiments of President Edwards on the terms of church communion, and doubting with respect to his qualifications, he neglected to make a profession of religion while a member of college. At the public commencement in 1767, he was admitted to the degree of bachelor of arts, and returned to his father's house." *

In his college studies, Mr. Treadwell was patient, persevering, and thorough, but unambitious of distinction, and rather solid than brilliant. Locke on the Human Understanding, and Edwards on the Will, were then studied classically. To these profound works he applied his mind with ardor and avidity, being exactly suited to his taste; and they gave a permanent complexion to his mode of thinking and reasoning on the faculties and operations of the mind.

On leaving college, Mr. Treadwell, finding himself presumptive heir of a considerable patrimony, and his father advanced in life, and needing his society and aid, relinquished all views of a professional life, for which he supposed himself not well qualified by nature, having few of the gifts of oratory, and being diffident of his powers of acting to advantage as a public speaker. Still, he read law with an eminent jurist, (Judge Hosmer of Middletown,) who pronounced him qualified for the practice; but having it in view to enable himself the better to act the part of a useful citizen, he gave up all thoughts of professional life, and took up his abode with his father, laboring on the farm in the summer, and keeping a village school in the winter.

Nothing could have been more remote from the mind of Mr. Treadwell, at this period, than the idea of advancing through numerous gradations of office to the chief magistracy of the State, or of occupying so many conspicuous stations in the religious community; but there are many reasons

* Autobiography.

for desiring that some portion of our educated young men, especially when blessed with competency, should return to the walks of private life, to fulfil the duties of intelligent and useful citizens. Such, in many instances, have furnished the best patriots, and proved the greatest ornaments of society. That Mr. Treadwell was accounted a good scholar, may be inferred from his receiving from President Daggett an invitation to become a tutor in Yale College; but in forming a final estimate of his scholarship we may remark, that he ever retained all the learning he had acquired, and constantly added to his stores through life. It is too common among the educated men of the present day, whether they enter the learned professions or not, to quit their hold of academic studies, the moment of leaving college. Their libraries contain few or none of their college books, and they suffer a great part of what they once learned of the classics, or the sciences, to pass into oblivion. Hence, among our statesmen, our jurists, our physicians, and even our clergy, we have few scholars. Indeed, of late years, the proportion is believed rather to have diminished than increased. Newspapers and political pamphlets engross the leisure of civilians; religious periodicals, that of clergymen. It were much to be desired, that every graduate should retain, as the foundation of his library, a complete set of his college books; that he should early commence, and ever continue, the practice of a frequent and almost daily perusal of some portion of the classics; that he should hold stated reviews of the scientific works he studied in college, and should often re-peruse his notes on the lectures he attended; and that he should be in the constant habit of consulting all his academic authorities as special occasions occur. The time such a practice would require to be taken from the demands of business, or from reading strictly professional, need not be so much as to interfere seriously with either; while its advantages would be felt by the private gentleman in increasing his intelligence and capacity for usefulness, and in refining his taste, and by the professional man in invigorating his powers, embellishing his performances, and increasing his reputation. Nor would the faithful adoption of the practice here recommended, limit itself to the review of classical or scientific studies once learned; but it would inspire a love of learning, and awaken a curiosity to advance still further into the field of knowledge.

The practice in question was diligently pursued by Gov. Treadwell. At every subsequent period of life, he frequently read the Latin poets, particularly Virgil and Horace; he often perused some of the writings of Cicero, and has left in his own hand a well-written translation of the tract De Amicitiâ, executed in the latter part of his life. When addressed, while Governor of the State, by a learned foreigner then resident in this country, in a Latin epistle, he was able to reply in the same language. A copy of this letter is found among his writings, and, in the opinion of a very competent judge, to whom it has been submitted, appears to be composed with correctness and some degree of elegance. He occasionally read in the Septuagint; but his Greek Testament was, perhaps, more than all his other books, his daily manual. Among his papers, also, are a number of solutions of Geometrical problems, apparently written in middle life, which indicate a familiar knowledge of the elements of Geometry and Trigonometry. To both the theory and practice of Surveying, he gave particular attention, and was master of the principles of the art, and able to measure a piece of land, and compute its contents with accuracy. Algebraic processes frequently enter into his calculations, which indicate that he retained a good knowledge of the elements of Algebra. In grammar

and composition, he excelled, and in English literature his reading was sufficient to make him acquainted with the best authors in our language. He particularly delighted in works of biography, as Boswell's Life of Johnson, and Johnson's Lives of the Poets, and was fond of well-written books of Travels. The elder English poets, especially Milton and Young, he frequently read aloud, and with that full expression of their meaning which indicated that he both understood and felt their beauties. The deep stream of religious sentiment running through these poems, constituted, however, their principal charm for him; for works of mere imagination he probably had little relish. Moral beauty and sublimity were much better adapted both to the constitution of his mind, and his habits of life, than the beautiful and sublime in art and nature.

I have enlarged upon the character of Gov. Treadwell as a *scholar*, at this early stage of the memoir, because it furnishes a clue to the ability which he displayed in discharging the various public duties that devolved upon him, both in church and state. I would not be understood to represent him as a great and accomplished scholar; this was not to be expected, either from the comparative slowness of his perceptions, or from his manner of life; but it may be safely asserted, that few if any of our chief magistrates have retained more fully the acquisitions of their youth, or distinguished the later periods of life by more solid learning.

Let us now return to the period when Mr. Treadwell had finished reading law with Judge Hosmer, and come to live with his aged parents. Having at his disposal an income sufficient for a moderate support, he turned his thoughts towards the family state, and contracted an alliance with Miss Dorothy Pomeroy, a young lady of Northamptom of good family, and high personal accomplishments, and not the less precious in his eyes, for having, when very young, listened to the preaching and pastoral counsels of the great President Edwards. Feeling now the necessity of some fixed and productive employment, and encouraged by the success in trade experienced by several merchants of his native town, he resorted to the same employment. But through want of experience, and probably want of a natural tact for such business, his adventure was unsuccessful, and he came near sacrificing in this experiment a large part or the whole of his fortune. By a happy expedient in the manufacture of nitre, then in great demand for the use of the army, near the commencement of the revolutionary war, he extricated himself from his pecuniary liabilities, but gave up all thoughts of further prosecuting the business of a merchant.

Of the birth and early death of his first child, an event which produced a remarkable impression upon his character, we find, in the autobiography, the following account. "On the 28th of November, 1771, he was presented with a daughter, who, to the fond partiality of the parents, appeared to be uncommonly forward and engaging. Her health was perfect until she was about two years and three months old, when she was seized with a fever which proved incurable. She languished under extreme distress for twenty days and then expired. The anxiety and grief of the parents, witnessing the fatal progress of the malady, can be better conceived than expressed. The father, especially, was deeply sensible that the hand of God was upon him. He had neglected to dedicate himself and his dear offspring to God in the bonds of the gospel covenant. He knew that his child inherited from him a sinful and depraved nature, and was of course by nature a child of wrath; that if it was saved it must be as a sinner through the atonement of Christ, and sanctification of the Spirit; that although God is a sovereign, and might, through the all-sufficient atone-

ment of Christ, save all infants, and indeed all men, without the intervention of means, if he were pleased so to do, yet he was not bound in justice to do it, nor was it certain that any were saved without the use of means, either employed by themselves personally, or if incapable of this, by their constituted representatives. He was persuaded that the infant children of believers are proper subjects of baptism; that when dedicated to God in that ordinance, the dedication would be the answer of a good conscience in the parent, and also a mean of salvation to the offspring, which God might bless for that purpose, and hopefully would, especially if taken away in infancy; and that to neglect this mean of salvation, was in the parent the worst of cruelty. In this extremity he could do nothing more, and certainly nothing less, than in an act of solemn worship with his wife by themselves, dedicate himself and his dying child to God through Christ, committing it, so far as he was able, into his hands, and fervently begging for its sanctification and eternal salvation; and that his sinful neglect might not be imputed to him, or issue in the eternal loss of his dear offspring. His peace of mind was, in a good measure, restored, and the child soon after died; and the parents hope in God that it has gone to rest. The result of this trying scene was so thorough a conviction of his duty, that soon after, although with a trembling heart, he made a public profession of his faith in Christ, and joined the church then under the care of the Rev. Timothy Pitkin."

Now opened the great scenes of the American Revolution,—an event which aroused the young men of our country to a high sense of the value of civil liberty, inspired them with unwonted determination to defend their just rights, and awakened in the ingenuous bosom of youth new and lofty emotions of patriotism. Mr. Treadwell, then about thirty years old, the father of a rising family, and the possessor of a paternal inheritance endeared to him by all the fond associations of childhood and youth, was placed precisely in those circumstances which have ever been considered most auspicious to the love of country; while his natural sense of justice, which, in common with his fellow citizens, he had felt to be outraged by the oppressive acts of the British parliament, conspired with a disposition by nature inflexible, or (as he says) obstinate, to stimulate him to embark all his energies and hopes in the "grand and glorious struggle for freedom." His zeal and patriotic efforts, were first exercised among his neighbors and townsmen; and the records of the town of Farmington bear emphatic testimony, in several remarkable productions of his pen, preserved there, both to the ardor and the ability with which he met the frowns of tyranny, and espoused the cause of freedom. The active part he took in these measures, shortly introduced him into political life, and opened to him unexpectedly, a career of civil offices more numerous, and in the aggregate perhaps more important, than were ever held by any other individual in the State of Connecticut. The account of his entrance upon this new scene, we copy from the autobiography.

"In the year 1774 and 1775, Mr. Treadwell, having thoroughly imbibed the principles of the Revolution, entered with zeal into the measures adopted to carry into effect the 'Association' recommended by the Continental Congress, and took an active part in the proceedings of the *Committee of Inspection and Correspondence*, who, in every part of the country, exercised a new and extensive jurisdiction over the conduct of the people, to compel them, by withdrawing from them social intercourse, or publishing their names as enemies of the common cause, to comply with the recommendations of Congress. In two instances, he joined numerous bodies of the

mobility to discipline tories, and to extort from them a humble retraction of their errors in principle and practice. He was, however, soon convinced of the pernicious tendency of such violent and tumultuous proceedings, and thenceforth declined aiding or countenancing such assemblies. This, for a time, clouded his popularity; but in the end it had a salutary influence, and rather elevated than depressed the estimation in which he was held. In September, 1776, he was elected a *representative from the town of Farmington in the General Assembly*, a situation which he held by successive elections, with the exception of one session, until 1785, when he was appointed by the House one of the *Assistants*, a name then given to the Senators or Governor's Council."

Over this body presided in person during the revolutionary war, the elder governor Trumbull, one of the first men in the nation for erudition, native dignity of character, and patriotic zeal. Such was his efficiency and promptitude, that Gen. Washington averred that he applied to him for aid with more confidence of certain and ready success, than to any other civil magistrate in the nation. The Council was small, consisting of only twelve men exclusive of the Governor and Lieutenant Governor; but they were men generally culled from those who had established their character for ability and zeal for the public good, by a long course of services in the lower house. They were therefore men of age, of experience in legislation, and of tried fidelity to the interests of the State; and probably no company of civilians, in equal numbers, ever displayed more of true senatorial dignity. Mr. Treadwell, by successive annual elections, continued one of the Assistants until 1798, when he was appointed Lieutenant Governor, still retaining his seat in the Council, and now sitting at the right hand of the Governor. At this post, he remained until 1809, when he became Governor of the State.

Meanwhile, there were various other employments, both civil and ecclesiastical, which it is necessary to review in order to form a just estimate of his character and public services.

In the year 1777, he was appointed *Clerk of the Court of Probate* for the District of Farmington, which office he held until May, 1784, when he was constituted by the legislature Judge of this court. In that office he remained until 1810, a period of twenty-six years, making with the previous period of seven years of his clerkship, thirty-three years of service in this important and interesting station. Of all the civil offices with which Gov. Treadwell was invested, this was to him the most agreeable. The district was large, rich, and populous, and the office of Judge of Probate constitutes the incumbent the public guardian and protector of all widows and orphans, and the arbiter of numerous rights involved in the execution of wills, and the settlement of estates, a class of duties most intimately connected with the cause of justice and humanity. The perfect acquaintance he had with the provisions of the statute, and with all the means provided by law for securing the rights of widows and orphans, and adjusting the respective claims of heirs; the skill and facility acquired by long experience; the benevolence of his disposition, which found a delightful exercise in guarding the rights of the widow and fatherless; the entire confidence reposed throughout the district in his long-tried wisdom, justice, and humanity; the retired and unostentatious nature of the duties themselves, so consonant to his taste: these all contributed to render the duties of the Court of Probate his favorite and delight.

In 1795, Mr. Treadwell was appointed *Judge of the County Court* for the County of Hartford, having been many years one of the Justices of

the quorum in the same court. After he was elected Lieutenant Governor, in 1798, the appointment of Judge of the County Court was still renewed; but having at this time numerous public employments, he declined serving further in that capacity. At the time when he was chosen Assistant in 1785, the Governor and Council were the *Supreme Court of Errors*, and the dernier resort in all questions of law or equity, brought before them by writ of error or complaint. Of course he was, ex officio, a judge of this court, and continued such until it was re-organized in 1806, embracing a period of twenty years.

Being in the year 1792, one of the six senior Assistants, who, together with the Governor and Lieutenant Governor, constituted the civil part of the *Corporation of Yale College*, he became, ex officio, a member of that board, and continued a member for eighteen years. During the greater part of that time, he was a member of the *Prudential Committee*, a committee consisting of three members of the Corporation, besides the President, to whom the care and interests of the College are especially confided during the recess of the board, and upon whom, in fact, devolves a very large proportion of all the concerns and management of the institution, except the immediate government and instruction, which are delegated to the faculty. Gov. Treadwell was always distinguished as emphatically a "working man" in whatever committee he acted, whether the objects were political, literary, or religious; and those who had the best opportunities of observing him as a member of the Prudential Committee of Yale College, have repeatedly testified in the hearing of the writer, that he was one of the best members of that Committee the College has ever had. His practical, business habits, extending to the minutest details; his industry and thorough application in the execution of every public trust; his love of learning, and high appreciation of its value to the church and to the world; his filial attachment to his venerable Alma Mater; and finally that disinterested and benevolent spirit which placed him high among the few, who work as willingly and faithfully for the public as for themselves; all these qualities united to form the character which he ever exhibited, as one of the special guardians of Yale College. The fond partiality with which he regarded the institution, and the sedulous care and watchful anxiety with which he entered into all its interests, are well known and remembered by the writer of this sketch; and the following notice which he takes in his autobiography of this portion of his useful labors, falls far below his just meed of praise.

"He took an active part in all the important concerns that came under his cognizance, whether as a member of the board or of the committee; among which, beside the ordinary business of adjusting claims, drawing orders, ascertaining from numerous estimates the price of commons, auditing the Treasurer's accounts, and preparing business for the meeting of the Board of Trustees, were the erection of three of the largest college buildings and the President's house—concerting measures preparatory to the agency to Europe * for the purchase of apparatus and library—adjusting and settling the agent's accounts on his return—and superintending the college farms and collecting the annual rents." We will only add, that the compensation for these various services, which were continued for so many years, was in many cases nothing at all, and in other cases so small as to afford no adequate motive or reward; and therefore the unwearied efforts of this

* Professor Silliman's mission to Europe for the purchase of chemical and philosophical apparatus and books, performed in 1804-5.

good man for the prosperity of Yale College, may be justly considered as contributions to the cause of learning.

During the same period, also, he was the leading agent in planning and building the old *State Prison of Connecticut*, and acted for nineteen years as one of the three who constituted the "Board of Overseers." Detailed reports were annually rendered by him to the legislature, of the management and concerns of the prison; and although the system of prison discipline adopted was much less eligible than that effected by the exertions of a few distinguished philanthropists of the present day, still it is granted that the board of overseers of this prison discharged their duty with great humanity to the convicts, and faithfulness to the public interests.

But a more important and interesting agency which, at this period of life, engrossed much of the attention and zeal of Lieut. Gov. Treadwell, was that which related to the establishment of the *Connecticut School Fund*. As a genuine republican and friend of equal rights, in the truest and best sense, he embarked with all his energy and his warmest affections, in the promotion of an enterprise which had for its object to diffuse over the whole State, and to extend to all her sons and daughters alike, the blessings of common school education,—to render them in fact (as the Governor many years since expressed himself in a letter to the writer) *free as the common air*. So decided has the sentiment ever been in Connecticut, in favor of the general diffusion of knowledge, that whatever funds have been at any time at the disposal of the legislature, have been, with few and inconsiderable exceptions, appropriated to the support of common schools. In the year 1733, the avails of the sale of seven townships in the western part of the colony, were divided among the towns; the interest to be applied to the support of common schools forever. In the year 1765, certain sums of money due for excise on goods, were divided in the same manner. But what laid the foundation of the Connecticut school fund, was money received for lands belonging to that State lying in the northeastern part of the State of Ohio. The sale of these lands was effected in the year 1795, for $1,200,000. The interest of this fund, after much debate in the legislature, where several projects of somewhat different kinds, were very amply discussed, and after great popular excitement, was finally appropriated to the favorite object; and afterwards, when the present constitution of the State was formed, this fund was irrevocably devoted to the same purpose.* In these negotiations, Gov. Treadwell had a most important agency. He drew the bill for the application of the fund; was the leading commissioner in effecting the sale of the lands; took the original bonds, and after reporting to the legislature the results of these laborious and responsible transactions, received strong testimonials of their approbation, and was appointed one of the "Board of Managers of the School Fund," who were invested with extensive powers, which they continued to exercise until the extent and complication of the transactions required the whole time of an agent, when the Hon. James Hillhouse, then Senator in Congress, was appointed "Commissioner of the School Fund," and devoted himself to its interests with his well-known faithfulness and energy.

In the midst of these numerous and responsible civil employments, Lieut. Gov. Treadwell was extensively engaged in *theological writings* and *ecclesiastical proceedings*. He had from early life been fond of his pen. He says of himself in reviewing his life, that his most delightful employment had been writing, as occasion prompted, on the great and distin-

* North American Review, vii. 388.

guishing truths of revealed religion. His reading also, although occasionally, as has been mentioned, wandering into the regions of classical and English literature, and the natural sciences, was habitually theological. "From his youth," he observes, "he was attentive to the Holy Scriptures, and was assisted in the acquisition of religious knowledge, by the study of the New Testament in the original Greek. He early adopted the practice of reading the epistles, particularly those of St. Paul, as a connected discourse, and often at a single sitting, read through an epistle from beginning to end, with a view to discover the design of the writer, and the various parts and connection of the argument adduced to establish it. This course, which he found beneficial, he continued until, with what he experienced in his own heart, he was thoroughly convinced of the truth and certainty of that system of doctrines called 'Calvinistic,' or the 'doctrines of grace.' These sentiments were confirmed by pretty extensive reading in the latter periods of life, of the works of President Edwards, Dr. Bellamy, Dr. Edwards, Dr. Hopkins, Dr. Smalley, and other distinguished New England divines, who, by their reasonings, have combatted, and, so far as depends on argument, wholly subverted the foundations of the Arminian and Antinomian heresies, which more or less, as a secret leaven, pervade the works, even of many Calvinistic European divines of modern times."

In founding and sustaining the *Connecticut Missionary Society*, Lieut. Gov. Treadwell also bore an active and important part. He was the first chairman of the board of trustees, and by successive annual re-elections, continued to preside over it for many years. This was the oldest missionary society in this country; and it is generally admitted, that no missionary association, in proportion to its means, ever accomplished more good than this. As several documents found among the papers of Gov. Treadwell, afford the means of tracing the origin of this earliest missionary society, we may be allowed a remark or two on this subject, intimately connected as it is with the life and character under review.

At the time of the formation of the Connecticut Missionary Society, the northern half of the States of Vermont and New Hampshire, and all Western New York, were "New Settlements," sparsely inhabited by recent emigrants, a large proportion of whom were from Connecticut. In 1788, the General Association of that State debated the expediency of sending missionaries among them, and recommended to the local associations to send their own ministers to make temporary tours among them. This recommendation was adopted and acted upon by those associations for one year. But as this plan was found to be attended with great inconvenience, it could not be prosecuted; and in 1791 the General Association took the subject again into consideration, and recommended it to the several associations "to express their views concerning the most proper and feasible mode of sending missionaries to the new settlements, and to communicate them to the next general association." This was accordingly done; and the result was, that the general association, at their session in 1792, drew up a petition to the legislature to authorize a general contribution throughout the State, for the purpose of supporting missionaries to the new settlements, to be appointed by the general association, and of supplying the pulpits of the missionaries during their absence from their respective congregations. The petition was granted, and leave obtained to take up contributions in the various congregations of the State, for three successive years. The governor issued his proclamation, both certifying to the authority granted by the legislature, and recommending

the object to the warm support of the good people of the State. The first year, the sum raised was £380 13*s.* 1¼*d.*

A generous contribution having furnished the means, the general association, at their next session, in June, 1793, proceeded to appoint missionaries. The clergy who led in this noble and benevolent enterprise, were some of the most revered fathers of the church. The committee of the association, who were especially instrumental in carrying these measures into effect, were President Stiles, Doctor Trumbull, Doctor Edwards, and Rev. Mr. Bray. They determined on sending ordained ministers, and experienced pastors, deeming such the most suited to the wants of the new settlements, where, "beside preaching the gospel, the missionary would have to administer the seals of the covenant, to gather and organize churches, and perhaps to ordain ministers." It was also one principal object of the missionaries, to express to the inhabitants of the new settlements the importance of the *stated* preaching of the gospel, which, it was thought, candidates could not so well urge as a settled pastor could do it.

The ministers who actually went forth on this first American mission, were the Rev. Messrs. David Huntington, Ammi R. Robbins, Samuel J. Mills, Cotton Mather Smith, Samuel Eells, Aaron Kinne, John Shepherd, Peter Starr, and Benjamin Wooster. The great frugality with which the contributions of the churches were husbanded, as well as the singleness of purpose of the missionaries themselves, is evinced by the low rate of their compensation. They were allowed only four dollars and a half per week for their services, while they provided their own conveyance, and bore their own travelling expenses. They usually, however, obtained their food and lodging gratuitously among the people where they labored. Four dollars per week more were allowed for the purpose of supplying their pulpits while absent. During many years following the establishment of the Connecticut Missionary Society, numbers of the clergy of that State left their people and performed missionary tours, for a limited time, among the new settlements. These were afterwards extended to the State of Ohio, especially the eastern part, called New Connecticut. The benefits which have actually resulted from these measures are such, and at least as great, as were anticipated by their pious and benevolent projectors. They prevented the inhabitants of the new settlements from ever learning to live without the gospel, or to bring up their families ignorant of its blessed ministrations; they bound the emigrants in closer ties than ever to their native State, which manifested for them an interest so truly parental; and they inspired in the rising generation the greatest respect and reverence for the land of their fathers, of which their first impressions were derived from men of such holy and benevolent character, as were the first missionaries. No cause has been more influential than this in producing that reciprocal interest, which has ever existed between the inhabitants of Western New York and Ohio and those of Connecticut; and the bright villages distinguished from afar by the spires of temples, so much resembling those of the parent State, which now adorn those regions where the agents of the first missionary society followed their brethren into the wilderness, still bear the most decisive and delightful testimony to the value of their labors.

To the formation of the Connecticut Missionary Society, was owing the establishment of that able and useful periodical, the *Connecticut Evangelical Magazine.* This excellent work, not only diffused the missionary spirit, but opened a new field for theological discussion, which was at once entered by many of the ablest writers of the day. In all these labors of love, including the support of the magazine, both by his influence and his

pen, Lieut. Governor Treadwell took a warm and efficient part, not less so indeed, as is believed, than any one of the bright constellation of fathers whose names adorn the list of "Trustees of the Missionary Society of Connecticut." His acquaintance with judicial affairs made him a peculiarly useful member of these religious corporations, securing to them, as he did, a great saving in the gratuitous preparation of all legal instruments, and in affording them such legal advice as they needed in the management of their funds. Respecting the *theological writings and opinions* of Governor Treadwell, I am happy to be able to present the reader with the following outline, furnished, at my request, by the Rev. Dr. Porter, of Farmington, who sustained to him the relation of pastor for nearly twenty years, and was united to him in the closest bonds.

Gov. Treadwell, in his religious views, was decidedly Calvinistic. He was called a Hopkinsian; but if the doctrines of divine efficiency in the production of sin, and of moral exercises as constituting the nature of holiness and sin were essential to Hopkinsianism, he certainly was not a Hopkinsian. Be that as it may, he was a disciple of Edwards. From his youth he drank deep at the fountain that was then recently opened in the writings of that distinguished divine. He is remembered to have said, that his scheme of faith was forever settled by reading Edwards on the Will; and it was easy for those who were conversant with him to perceive, not only that the great outlines of his scheme of doctrine were those which are presented in the writings of Edwards, but that the theme on which especially he loved to dwell, was the government of God, as presented in the Essay on the Will.

The question "*Whence cometh evil?*" could not fail to engage the attention of such a mind; nor could he be deterred by the difficulties attending it, from any enquiries which might conduct him to settled, and, in his own view, reasonable conclusions, respecting it. Some of his views on this subject and others connected with it, were given in the Theological Magazine, that was published in New York, near the close of the last century, and in the Connecticut Evangelical Magazine, that succeeded it. The articles in the former that are ascribed to him, are a defence of the position that the moral as well as the natural perfection of God, is manifested by the light of nature; and were designed particularly to answer the objection to his goodness, arising from the existence of evil. In connection with the other able pieces which appeared in that work on this subject and are ascribed to Drs. Edwards and Cyprian Strong, they served to present it in a clearer and more satisfactory light than, in this country at least, it had previously been; for, as one of the writers remarks, "This is a question not heretofore nicely agitated; and it will not be strange if it be defectively discussed." In the Connecticut Evangelical Magazine, Gov. Treadwell resumed the same subject with wider scope and more comprehensive relations. The articles on "The perfection of God's work," in the second and third volumes, with the signature of Omicron, have been ascribed to him, and bear decided evidence of his hand as their author. They were continued through four successive numbers, and were designed to show not only that God is good, notwithstanding the evil which exists, but that he only is inherently and essentially good, and that his work is perfect, as it is adapted in the best possible manner to exhibit him in this light. This is illustrated more particularly by a reference to the course of providential events; the objects of his saving mercy; the discipline by which he trains them up for heaven; and the instruments which he em-

ploys in their salvation. The whole present some of the most convincing arguments of the goodness of God, and most sublime conceptions of the wisdom and grandeur of his government, and the condescensions of his love, that can any where be found. There are indeed mingled with them certain supra-lapsarian speculations, such as were common among New England divines in that day, which readers of different philosophical views would consider objectionable; but with this exception, they must be regarded by all, it is believed, as among the ablest and most useful articles in that very valuable work.

In vindicating the government of God, and especially in evincing the reasonableness of his requirements, great importance was attached, in the times of Gov. Treadwell, as there still is, to the distinction between natural and moral inability. Two sermons of Dr. Smalley on this subject were extensively read and admired, and were thought by many to throw important light on the science of theology. Moral inability he defined to be "the want of a heart, disposition, or will to do a thing:" natural inability, to be "the want of understanding, bodily strength, opportunity, or whatever else prevents the doing of a thing when there is a will." The latter exempts from obligation; the former does not. And the inability of men, as unregenerate, to obey the gospel, it was said is wholly moral. And yet it was said by Dr. Smalley, and the great body of Calvinistic divines in New England of his day, that the depravity of men does not consist primarily in the want of a will to obey God, but in a state of mind—a constitutional bias, disposition or principle, which gives the direction and character to the acts of the will. This Gov. Treadwell believed, and believing it, insisted that the inability of sinners to obey the gospel, and consequently the change in their regeneration, are properly physical; that if for the sake of distinguishing them as pertaining to the moral man they may be called moral, still they are in reality natural and physical, as being seated in the nature or physical constitution of the soul; and that in truth, mankind as unregenerate, have no power of any kind to render holy obedience, although they have "sufficient capacity, without any new natural faculty to be given them, to receive and exercise a holy principle, when God shall please, of his sovereign will, to communicate it." These views he explained and advocated in a series of articles in the sixth and seventh volumes of the Connecticut Evangelical Magazine entitled "Thoughts on the Inability of sinners." As throwing light on the history of theological opinions in this country, these papers especially deserve attention. Their leading sentiments, in his own words, are these. "But though the change in its main character be moral, it will not follow that there is no change in the subject as the ground of holy affections; and if such change be supposed, it must be admitted that so far it is physical; for moral quality is predicable of the will and affections only, and not of that state of the soul which is the ground of them. That there is a foundation laid in regeneration for holy affections in a train, is evident from the experience of Christians. It is a fact that they love what they hated before, and hate what they loved; and there is a reason to be sought for, in the nature of things, why they do so. There is a permanent reason resulting from the nature of creatures, of their characteristic temper. We remark the difference and we account for the fact by supposing that their frame and constitution, or their natures are different. The dog and the lamb are so made as to be differently affected with the same object. The dog will bite, and the lamb will lick, the hand that offers violence. Perceiving this diversity, we have no more doubt that their make or constitution is different, than we have that

their passions and affections are so. In like manner, if we see cause to conclude from the uniform conduct of two persons, for a course of years, that one loves God and his neighbor, and that the other loves no being but himself, we necessarily conclude that their natures or constitutions are different, as well as their affections and exercises themselves. So when we observe that an individual, from spiteful and malicious, becomes uniformly kind and benevolent, we conclude that his nature is changed; not his affections only, but his constitution, in which we seek a reason of the existence of affections of a certain kind in a train." . . . "The opinion that the change in regeneration cannot be physical, seems to have originated in the theory that man could not be to blame for a state of unregeneracy, or for being destitute of a principle of holy love, if a physical change was necessary as the ground of that affection; because this would imply a natural inability for holy exercise; but that he would be to blame for being in that state, if the new birth were supposed to be only a moral change, because such a change would imply only a moral inability for holy exercise, consisting in the want of a heart for it. This reasoning goes on the supposition that natural inability excuses from blame, but that moral inability does not. But this must be understood with limitations. Nothing seems necessary to blame-worthiness—but that the subject should be capable of the knowledge of God, and should in fact be destitute of love to him and his creatures. A creature of such a character, however he became such, is worthy of blame and punishment, because he is hostile to every interest but a selfish interest." . . . . "The blame of a rational agent does not consist in this, that he had power to do otherwise if he had pleased; nor in this, that his evil temper is the fruit of his own choice; but it consists in this, that his temper is, in itself evil; prompting to a train of volitions and external actions which dishonor God, and injure himself and others. Indeed, the temper or the affections are not, nor ever can be, the proper object of choice; for they are independent of choice, and the proper ground of it. Our being affected in a certain manner in the perception of particular objects, is not the fruit of antecedent choice, nor is it choice itself, but it is by a law of our nature as sensitive beings." . . . . "Ask the first man you meet, whether he can love a toad or a viper? He will answer, 'It is impossible.' Offer him an estate if he will love the ugly creature: he will feel himself insulted and will retort, 'Sir, you know it is impossible.' Tell him his inability is nothing else but the want of a will, and that he can love the creature if he pleases, he will rejoin, 'Sir, I perceive no beauty in the creature; I perceive nothing but deformity. I loathe the very sight of him; my will has nothing to do with the subject, except to shun an object in itself loathsome; my nature, or the nature of the creature, must be changed before I can love him.' The case is the same with respect to moral objects. The wicked are an abomination to the righteous, and the righteous to the wicked. There is an opposition of character; they cannot feel complacency in each other." . . . . "The doctrine which some advance, that the impotency of fallen man to love God, or to repent and believe the gospel, consists wholly in the want of a will, and that they can do these things if they please, is calculated to foster an opinion that they may confide in their own future exertions; that they are not absolutely dependent on God for spiritual life; and that they may, for the present, rest secure in sin. On the contrary, the full belief of the truth that they are dead in trespasses and sins, without any sort of ability to save themselves, any more than a dead carcass has to raise itself to life, is calculated to make them despair in themselves, and so to bring them into that state of mind which usually precedes the bestowment of mercy." . . . . .

"The natural defect of which we speak, may very properly be called a moral defect, because it respects that in the heart which is not subject to the moral law; or, in other words, moral inability; and so is called by divines and metaphysicians, to distinguish it from that inability which will excuse the non-performance of a command where a willing mind exists, or is supposed. And when the public teachers of religion tell their hearers that their inability to comply with the gospel is moral, consisting in the want of a heart or disposition; and that their inability, instead of being their excuse, is their sin, they tell them the truth; but if from this representation they are led to believe that they can repent and believe the gospel when they please; or that these exercises of the new heart are the fruit of their own choice, they will adopt at once the principles of the Arminian system, an error of dangerous consequence to the souls of men." . . . .

"If the foregoing observations are just, it will follow that holiness and sin are predicable of the *nature* of man, rather than of his *actions;* or if predicable of the latter, it is by a metonymy of the effect for the cause." . . . "An infant, at the moment of his birth is a sinner; not because he has done sinful actions, but because his nature is corrupt; or, because he is so formed that as soon as he shall have a perception of God in any measure as he is, he will certainly turn from him with aversion, and will show that he likes not to retain God in his knowledge. If he die an hour after birth, unless his nature is changed by the sovereign grace of God, he will perish; because he cannot love God, but is at enmity against him."

The design of these extracts is to present the theory of Gov. Treadwell in his own words. The argument is too protracted to be even sketched. These sentiments, coming out as they did, with the impress of a master mind, and on a subject considered fundamentally important, produced no ordinary sensation. To many of the clergy, and others of reflecting habits, they were surprising and confounding. They struck too directly at the foundation of a distinction familiar in all the preaching of the times, to be received; and at the same time they were deduced too directly from the commonly received theory of the nature of depravity and regeneration, to be unhesitatingly rejected. The more common impression was, that there must be a fallacy in the argument; but where it lay, there was no one prepared to come forward and show. This state of the public mind could not be concealed from the author, and drew from him a second number on the subject; in which, without retracting anything, he repeated the same leading thoughts with new force of argument and illustration. This, of course, was no more satisfactory than the former; and the reference was made, by general consent, to Dr. Smalley, as the person best qualified to appear in vindication of a theory of which he, more than any other living man, might be considered the father, and which was now so powerfully assailed. But what could Dr. Smalley say in reply? That the sinfulness of mankind in their fallen state and the change in their regeneration, are seated in their nature, as distinguished from their voluntary affections, and deciding the character of those affections, he himself believed, and as a master in Israel, had for many years taught and published. How then could he deny that the inability of sinners, in their unregeneracy, to exercise holy affections, is physical; and that the change by which they are qualified to do this is also physical? He could not deny this in substance, although he said many things which none would dispute, about the difference of quality between the nature of moral agents and the nature of other things, and insisted much on the importance of keeping up the customary distinction of terms. "Without admitting a material difference," he said, "between

moral depravity and any natural impediment, the whole word of God and all his ways to men must appear involved in midnight darkness. His requiring absolute perfection of such imperfect creatures must appear shockingly unreasonable. His condemning to endless tribulation and anguish every soul of man that doeth evil, when doing evil is what no soul of man can help, would be excessively cruel; his unconditional decrees of election and reprobation, and his having mercy on whom he will have mercy, in effectual calling, arbitrary, partial, and palpably unjust." His answer accordingly was felt to be unsatisfactory, as not at all reaching the point in debate, or showing the unsoundness of the argument on the other side. Of this, Gov. Treadwell in his reply, justly complained; and though he would not conceal the pain which he felt on account of the dissatisfaction and doubt which his "Thoughts" had excited, he retracted nothing; and after such farther explanations as were designed to prevent all misconception of his meaning, concluded with the desire that the discussion might be closed. Of his design in the discussion of the subject he remarks: "It was the writer's main object to state the inability of the sinner to love and serve God, and to show that he is blame-worthy and accountable, even on the supposition that a physical as well as a moral change were necessary to enable him to do so; but whether this change, considered as an effect produced in the subject, be properly physical, except in the large sense just mentioned, is a question which he has no disposition to controvert." For the sense of the term physical, to which the reader is referred in this extract, it is necessary to revert to the commencement of a previous paragraph, made emphatic by the writer; in which he says, "that the new birth is that change of nature which is the ground of holy exercises—that this change of nature is in a general sense physical, but in a sense more appropriate it is moral—that it essentially consists in the communication of a sense or perception of moral beauty, or, in other words, of divine light and love, which before was wholly wanting."

Concerning the truth of the philosophical theory of Gov. Treadwell on this subject, it would not comport with the design of this article to express an opinion. There are those now, as there were then, who substantially adopt it; and there are others, who regard it as being essentially a scheme of fatalism. But however this may be, it was the commonly received theory of New England divines in his day. This does not imply that, even in the view of those who disapprove, the divines of that day were fatalists. It is no new thing for the practical sentiments of men to be at variance with their philosophical theory. There was no real difference either of practical sentiment or philosophical theory on this point, between Gov. Treadwell and Dr. Smalley. To a careful reader of their articles it is evident, that the only important difference is, that the former dared to call things by their right names. Admitting the truth of his philosophy, his argument is unanswerable; and it is no mean proof of his superior discernment and stern integrity, that he was not to be led into the adoption of a popular sentiment by the influence of a popular name; nor shaken from conclusions to which his own reflections had clearly conducted him, by the dissenting judgment and feelings of those, however many or excellent they were, with whom, on all important subjects, and especially on subjects pertaining to the kingdom of God, it was his joy to find himself in harmony.

The Missionary Society of Connecticut, in June, 1803, voted to "request the Trustees to prepare or procure, publish and distribute a *Summary of Christian Doctrine* for the benefit of the people in the new settlements." The preparation of the Summary was assigned by the trustees to Gov.

Treadwell, which appeared the next year. It was entitled "A Summary of Christian Doctrine and Practice;" was extended over sixty closely printed octavo pages; and for comprehensiveness of matter, beauty of arrangement, exactness of definition, clearness of illustration, richness of thought, and pertinence of scriptural proofs, it is perhaps not excelled by any thing of the kind. In great numbers, and for many years, it was scattered abroad wherever the missionaries of the Society went, and was procured and highly valued by many persons at home.

On retiring from public office in 1811, Gov. Treadwell employed a considerable part of his time in writing; and chiefly in writing on subjects pertaining to Christianity. About that time the church in Farmington adopted measures for a systematic instruction of its children and youth, in which he took a lively interest. It was probably this which suggested to him the work in which he immediately engaged, of preparing a *Catechism* for the older classes of youth. But the system of Sabbath School instruction was soon afterwards adopted, and no measures were taken for a publication of the catechism. He also, about that time, wrote a series of Theological essays in a systematical form, which are preserved and valued, but were never published.

It is exceedingly to be regretted, that a complete list of his publications, particularly of his essays in the Theological and Evangelical Magazines, cannot at this day be obtained. That he wrote others besides those noticed above, is not doubted; though we have no means of certainly distinguishing them. Partly by these, and still more by his habits of social intercourse, he acquired and deserved the reputation of a profound Theologian, as well as of a consistent and spiritually minded Christian.

What was his comparative ability or usefulness, as a Theologian, or as a magistrate and civilian, it would be difficult to decide. This is much more evident, that few men have combined in themselves in so eminent a degree, the most important qualifications for all these; and that in him they reflected on each other a lustre, and together formed an excellence of character, such as we are not often in this world to behold.

From the foregoing observations of my Reverend friend on the theological opinions and writings of Gov. Treadwell, I now turn to other particulars of his history.

In the year 1800, the Connecticut Academy of Arts and Sciences, issued a *Circular*, designed to be sent to some leading citizen of every town in the State, requesting full information relative to the geography, natural, civil, and political history, agriculture, manufactures and commerce of the State of Connecticut. These local histories were designed to be united in one body, composing a work like Sir John Sinclair's 'Statistical Account of Scotland.' The leading queries of the circular respected the history of the town, Indian reliques, geographical description of the town, waters, mines and minerals, vegetable productions, mills, agriculture, animals, manufactures, roads and bridges, houses for public worship, schools, inns, climate and diseases, remarkable events in nature, distinguished men. Each of these heads is expanded into a great number of particulars, furnishing a full syllabus of the information desired. The circular for Farmington was directed to Gov. Treadwell, and he entered into the plan with great interest and zeal, and prosecuted it with his usual industry and perseverance. He invited a meeting of the best informed men of the town, and laid the plan before them. Most of them, however, were unused to writing for publication, and but few could be induced to co-operate

efficiently in this valuable enterprise. These furnished notes, more or less extensive, on specified topics assigned to them respectively; but the task of transcribing, correcting and arranging these, together with the composition of the greater part of the original work, devolved on Gov. Treadwell; and he was among the few in the State who fully responded to the call of the Academy. His "*Statistical Account of Farmington*" was read before that Association, and, as I have heard from the best authority, was well received and highly valued; but as the publication was delayed for some time, the author withdrew the manuscript for the purpose of enlarging and amending it, and it has since been lost, having been, as is supposed, accidentally consumed by fire. The original manuscripts are, however, still in the possession of the family. The history of the Spotted Fever, a malignant disease which desolated Farmington in 1807—8, and biographical sketches of the clergymen of the town from the earliest formation of the church, were added as late as the year 1811, and are favorable specimens of this kind of writing. I have been the more particular in giving an account of this scheme for a statistical account of Connecticut, which was well commenced, but has never yet been completed, because it appears to be too good a project to be forgotten, and seems to be still practicable in a different form from that originally contemplated. I can hardly imagine a more suitable object for the Lyceums which are formed in many towns and villages of our country, than to compile for their own use a similar statistical account of their respective towns. Let the parts be allotted to a great number of the youth, each to furnish a statement, more or less copious, of the particular topic assigned to him; and, after all these are collected, let a committee, consisting of those most accustomed to writing, assume the task of digesting and arranging the whole into a regular history. Let this be preserved among the town records, to be continued by successive generations, who shall severally write the history of their own times. This would be found the easiest species of composition; and few methods can be imagined more likely, if under suitable guidance, to interest the feelings and improve the minds, of the rising generation. Some of the topics, indeed, would require discussion but once; but new ones would arise, and enough would remain that was peculiar to each generation, to furnish materials for an interesting volume. Should such a volume be added to the records of a town every twenty or thirty years, what rich materials it would furnish to the future historian of the State, and with what an honorable ambition would the youth of successive generations emulate each other in contributing their respective parts of the great design! But to return to our memoir.

In the year 1807, complaints were laid before the lieutenant governor, by the prosecuting officers of Farmington, against the driver of the mail stage from New York to Hartford *via* Litchfield, for continuing his route through the town on the Sabbath—"for prosecuting his ordinary business in transporting passengers and their baggage for hire, not being a work of necessity or charity, against the peace, and contrary to the statute in such case provided;" upon which, process was issued by his Honor, and the driver was afterwards arrested, brought before him, tried, convicted, and punished with fine and costs. On refusing to pay, he was, for a time committed to the custody of an officer, and the passage of the mail was obstructed. For this supposed offence against the laws of the United States, Gov. Treadwell and the officer were indicted by a grand jury before a Circuit Court of the United States, held in the District of Connecticut, being arrested and held to bail according to the forms of law. The trial

came on in due time, and a novel spectacle for Connecticut presented itself—of the second magistrate of the Commonwealth appearing on trial for a high misdemeanor against the laws of his country, before the supreme tribunal of the land. He prepared in writing an elaborate defence. The paper is now before me, and the introduction speaks so forcibly that conscious rectitude of purpose which an honest man may modestly claim, that I venture to transcribe it verbatim.

"May it please your Honors:

The person who now stands arraigned before your honors, has from his youth acted in the eye of the public in important stations, and for eleven years successively has, by the free suffrages of an enlightened and virtuous people, been elected to fill the second chair of magistracy in this State. This he mentions not by way of boasting, but as affording evidence that he has, to this advanced period of life, supported a fair reputation as a man and as a citizen. Indeed, he is conscious, and his fellow citizens without exception will bear him witness, that his reputation is unsullied by crime, or the slightest suspicion of a crime, against public order and the laws of his country; nay, more—that the most prominent trait in his character has uniformly been a strong propensity, in the various offices which he has sustained, as well as in his private capacity, to assert and maintain, according to his ability, the honor of the law. He has, indeed, ever acted under a most perfect conviction that the empire of law is the empire of freedom, and that all the civil and personal liberty which deserves the name, or is worth enjoying is, under any form of government, the result of obedience to the public will. In this assertion, the defendant has no doubt of obtaining full credit, as on a disclosure of the facts of the case now on trial, the Court, it is presumed, will be able to recognize the same trait of character as that claimed by him, visible in the transaction itself for which he stands indicted. Nor will they discover in him any *intention* but that of executing the laws of the State, upon one who was duly charged as an offender against them; much less will they discover any intention of violating the laws of the United States. He might easily trace the origin of this prosecution, in the collision of political interests, and in the conflict of fierce passions which mark the present period; but he deems it more important to convince the Court, that the charge against him is ungrounded, than to trace the machinations of his political enemies in their origin and progress."

The cause excited great attention, and crowds attended the trial, which was held in the city of Hartford. His political opponents were much rejoiced, and greatly elated with hopes of seeing him humbled and disgraced; but his able counsel defeated the prosecution at an early stage of the trial, in consequence of the mismanagement of the prosecuting officer; a *nolle prosequi* was entered by the attorney, and the prisoner at the bar being now discharged, and therefore entitled to the respect due to so high an officer of the State, took his seat on the bench by invitation of the judge, while the deepest mortification was depicted on the faces of his adversaries.

Lieut. Gov. Treadwell having now passed the term of sixty years, was quietly advancing in his industrious and useful career of life, when the removal by death of the excellent and beloved Gov. Trumbull, devolved on him the duties of Chief Magistrate of the State. The emotions with which he awaited this event, were very different from those with which aspirants after office usually look to vacancies which open their pathway to promotion. In his letter to his daughter, dated July, 1809, he says,

"Gov. Trumbull is sick nigh unto death, if indeed he be yet alive. The public and his friends are much affected, and but few of them more than I am. Some important change may probably await me, perhaps it may be my last change. May God prepare me for every event." Much as he was conversant with public life, he had a singular dread of any new situation that would render him more conspicuous. He says of himself that "he dreaded nothing more than advancement in office. Be his office, at a given time what it might; he never desired or sought a higher grade, for the very reason that it would place him in a situation more conspicuous. When a justice of the quorum, an office which after some time was pleasant to him, he had no desire to be placed at the head of the Court, and dreaded the approach of the time when he foresaw that he should be. So when he was lieutenant governor, his seat was for the most part easy to him; but he shuddered at the thought of being, on occasion of the governor's absence, called to preside in the Assembly, and that notwithstanding he was perfectly acquainted with all the technical forms of business. Much more was this the case when he was called to the chief magistracy. But when actually appointed, he found much less difficulty in the situation than his imagination had represented to him in prospect."

Gov. Trumbull died in August, 1809, and in October following, Mr. Treadwell met the legislature at New Haven,* and opened the session with the usual message. Notwithstanding his fearful anticipations, his appearance was calm, dignified, and conciliatory. Many members of the legislature had long been associated with him in office, and were witnesses of the numerous and important services he had rendered to the State; and a decided majority cheerfully voted to invest him with the title and prerogatives of Governor, until the succeeding election by the freemen the next spring. Although gifted neither by nature nor habit with any of the arts of a politician, yet he was known to all as one who was thoroughly acquainted with the institutions of the State, and of long tried faithfulness and ability in the discharge of public trusts. To all the qualities of an honest and upright mind, he added great experience, and a warm attachment to the institutions of the State, which he had so long helped to cherish and improve. Nor was he unsuited to this high office in personal or intellectual qualifications. His figure and countenance were commanding and venerable in no ordinary degree, and he was probably as good a scholar as any preceding governor of Connecticut. Moreover, to preside over this small State, in ordinary times, requires such peculiar qualities as he possessed, rather than those of the splendid orator or accomplished statesman. At this period, however, our national politics began to assume that critical state which resulted in a war with Great Britain; and some of the personal and political friends of Gov. Treadwell, felt apprehensive lest he should not prove fitted for such a juncture. Great as were the services he had shown himself capable of performing for the State, and much as they revered his private virtues, they still feared that, at such a period, he would not answer as a political leader. If such were the apprehensions of a few of his friends, a fiercer opposition was to be expected from his political enemies. Although hitherto greatly in the minority, they were unwearied in their efforts to gain the ascendency. They even contrived to turn his excellencies against him, by calling his exemption from the arts of popularity, haughtiness and reserve, and his deep and fervent piety, superstition

* Under the old charter, previous to the time of the present constitution, the legislature of Connecticut met twice a year—in the spring at Hartford, and in the fall at New Haven.

and bigotry. By such misrepresentations, they excited the prejudices of many, especially of those of other denominations. Many of the leading Episcopalians especially, who had belonged to the same political party with himself, imbibed strong prejudices against him, under the belief that he was hostile to their form of worship. On this subject he himself remarks: "It was circulated, and to some extent believed, that he was an enemy to the Episcopal church. This, however, was asserted not only without, but against evidence. He always thought and spoke of that church in respectful terms, as truly evangelical, and as the great bulwark of the doctrines of the reformation. In its Articles he considered it Calvinistic, and in its teachers and writers, one of the greatest lights in Christendom. He did not, indeed, believe in the divine right of diocesan episcopacy, maintained by some members of that church, nor did he approve of all her ceremonial; much less did he approve of those Arminian doctrines introduced in modern times by some Episcopal divines, but viewed them as a departure from the original principles of that church. Nor can any public act of his be pointed out, which can at all invalidate the statement here given. That he was firmly established in the Calvinistic scheme of doctrines generally received by the Congregational churches in this State, he never was disposed to deny or conceal; but it was his practice to examine for himself, and a settled maxim, to call no man master upon earth with respect to opinions on religious subjects, which he held to be too momentous to be received upon trust, or without a strict and impartial examination. Of course, all who are disposed to condemn those doctrines as illiberal, and who hold that the magistrate cannot regard all denominations of Christians with an equal eye, if he has a strong attachment to any one in particular, but prefer the man who regards all denominations with like favor, because he has no attachment to any; all such would zealously oppose his election to the office of chief magistrate. Numbers, no doubt, acted against him on this ground; and it is daily becoming more and more unpopular to hold up a man for office, who professes religion, especially if he maintains the necessity and importance of experimental piety. Such is the change which, in these liberal times, is gradually working in the State of Connecticut, once remarkable for esteeming a profession of religion an indispensable requisite in a magistrate."

Even, as has been already intimated, some leading and influential men, who had a high opinion of Gov. Treadwell personally, still feared for the safety of the party, if headed by a man against whom such growing prejudices were prevailing, and began to turn their eyes upon Roger Griswold, Esq., a gentleman of acknowledged abilities and worth, also a tried servant of the public, both in the State legislature and in Congress—very popular with the ruling political party, and free from those objections which were urged against Gov. Treadwell. Hence, at the next spring election, the votes for governor were much divided. Gov. Treadwell had more than any other candidate, but lacked a few votes of a clear majority. Mr. Griswold was chosen lieutenant governor. In the want of a choice by the freemen, the duty of appointing the governor devolved on the legislature, and they gave a decided vote for Gov. Treadwell, who was accordingly appointed to the chief magistracy for the ensuing year. The elements, however, which had begun to work so unfavorably to his interests the preceding year, were still in action, and the opposite party no longer set up a candidate of their own, but threw their influence into the scale for Mr. Griswold, and consequently, at the election in 1811, he was chosen governor. Those who had before this canvass equally hated and

reviled both candidates, now, in their publications, gave Lieut. Gov. Griswold the highest encomiums, while they held up Gov. Treadwell as an object of scorn and contempt. Mr. Griswold, however, was too pure a patriot, and too sincere a friend of Mr. Treadwell, to be pleased with such measures; and, although he did not deem it proper to decline the office to which he was elected, yet he demeaned himself with so much moderation and propriety, and manifested so delicate a regard for the feelings of Gov. Treadwell, that their mutual respect and friendship were not diminished, but rather grew stronger during the administration of Gov. Griswold, which was terminated by his death, within two years after his first election. This gentleman deservedly stood high in the respect and affection of the people of Connecticut, having long served them with faithfulness and ability as a representative in Congress. As a lawyer he enjoyed a high degree of respect and regard from the profession; though, not being a professor of religion, he did not command the confidence of the religious part of the community so fully as Gov. Treadwell.

The usual imposing procession on election day at Hartford, (which under the old regimen was more formal than at present,) presented a spectacle never before witnessed in the state of Connecticut, of its chief magistrate superseded and disgraced. It was the concluding scene of the age of "Steady Habits," a term which denoted a constant re-election to office of those who had once gained the confidence of the freemen by tried services. Gov. Treadwell was also the last of the puritan governors of Connecticut, in whom the character of deep and fervent piety, no less than judicial experience and wisdom, was considered an essential requisite for the office of chief magistrate; and the State was now to witness, for the first time, in the gubernatorial chair, a man who, although of the most respectable character, was not a professor of religion. From the earliest settlement of Connecticut, although the elections of all the State officers was annual, yet it had been the almost uniform practice of the freemen to continue a man long in office by successive re-elections; so that, while the frame of government seemed to render it liable to great and constant fluctuations in the holders of public offices, yet in fact the "steady habits" of the people secured to these appointments an unusual measure of stability. As this system extended not only to the chief magistrate but also to the members of the Council, the latter was composed chiefly of men who had been elevated to that rank after a long and successful probation in the lower house. From this body, with which he had been so long associated, Gov. Treadwell parted with much emotion, as from the companions and tried friends of his best days. Both houses united in strong testimonies of regard, and appointed a joint committee to tender him their affectionate respects, and to accompany him to his own home.

After having been a representative to the general assembly from his native town nine years, a member of the council twenty-four years, for eleven of which he held the place of lieutenant governor, and one and a half years governor; having, in the mean time, been twenty-six years judge of the Court of Probate, three years judge of the County Court, twenty years a judge in the Supreme Court of Errors, and nineteen years one of the corporation of Yale College; and having sustained numerous other and important relations to the State, as one of the board of overseers of the State prison, and one of the managers of the school fund; he now found himself suddenly stripped of every civil office, and after so industrious and useful a life devoted to the public service, he experienced the reward for which republics have long been proverbial. The words which

Thomson applies to a patriot of another age, had too literal an application to our venerable friend :

> Like Cato firm, like Aristides just,
> Like rigid Cincinnatus *nobly poor.*

After all these varied and laborious services, performed for the Commonwealth through a period of thirty-five years, he returned to private life without any increase of his property ; and this, although adequate to his expenses when a young man, was wholly inadequate to meet the claims now made upon him. The emoluments he received from all his offices were so small, as to require the constant addition of all his private income derived from his paternal inheritance, to maintain his family even in a style, considering their rank, uncommonly plain and frugal. He had also at this period incurred heavy pecuniary liabilities in aid of his sons, who were unsuccessful in business, which put in jeopardy the slender remnant of his fortune, and conspired with other causes rapidly to dissipate it, and finally to reduce him to poverty. To be suddenly stripped of employments which had so fully engrossed his attention for a long period, and to be left without an object, was of itself a powerful shock ; but this was but one among many trials, which now began to close in upon him, some of the most bitter of which can never be exposed to the public eye. Seldom has the truth been so fully exemplified, that "woes cluster—they love a train."

Unambitious of distinction, he would have been glad to resume almost any of those subordinate employments which had successively occupied him ; especially the office of judge of probate, (which was always his favorite,) but this he had resigned on being appointed governor, deeming it incompatible with the high and responsible duties of that office ; and this, as well as the other offices he held, had now passed into other hands, and were beyond his reach. He did not even refuse the token of respect offered him by his townsmen, who elected him their *representative to the legislature ;* and after thirty years' absence from the lower house of the assembly, he returned to it, and served for several sessions in the comparatively humble but useful capacity of delegate from the town of Farmington. Also, in 1818, he was appointed by the same electors, in conjunction with his respected fellow citizen, Hon. Timothy Pitkin, member of the *Convention* assembled to form the present Constitution of Connecticut. This appointment gave great pleasure to his old friends throughout the State, several of whom addressed him letters on the occasion. One of these, now before me, was from the venerable historian of Connecticut, the late Dr. Trumbull, and evinces that deep regard for the preservation of the liberties and institutions of the State, which, at the age of nearly four score years and ten, still animated this excellent divine and pure patriot. This was the last occasion in which Gov. Treadwell appeared in the councils of the State, in which he had served, as we have seen, in very various capacities, with slight intermissions, for more than forty years.

After his retirement from the chief magistracy, he allotted most of his time, except the short intervals devoted to the public service, to what had always constituted his chief delight, namely, reading and writing on abstruse subjects of Theology, and practising the various offices of Christian duty and benevolence. He commenced, and advanced towards the completion of a volume of "Theological Essays," and issued proposals for publishing it by subscription ; but the depressed state of the country on account of the war that was but just closed, prevented his receiving the encouragement necessary to warrant the expense, and the publication was

abandoned. A partial perusal of the manuscripts has been sufficient to assure me, that the work would have been esteemed by the religious public one of standard value.

On the formation of the *American Board of Commissioners for Foreign Missions*, in 1810, Gov. Treadwell was appointed President, and was afterwards reappointed to the same office annually until his death. The conversion of the world was an object suited above all others to his enlarged spirit of benevolence.

The life of this excellent man was now drawing near to a close. In a letter which I had the pleasure to receive from him in November, 1822, he says, "I have nearly accomplished the journey of life; and although it has been, through the care of a kind Providence, for the most part smooth and tranquil, yet I am not a stranger to adversity, and I can say from experience, that the events of my life, prosperous or adverse, viewed as unconnected with a future world, are vanity and vexation of spirit, and there is no profit under the sun. It is more than time for me to undress for the grave, the house appointed for all the living, and to dress for immortality, and with increased ardor to press into the kingdom of God, that if it be possible I may attain unto the resurrection of the dead." He was now straitened in the means of support, and pressed with still sorer trials. To a near friend he writes thus: "We have seen many days of comfort, and much tribulation. God sets one over against the other, that we should find nothing after him. The prospect is that my sun will set in a cloud; my burden is bound with cords upon me so that I cannot break them; I cannot turn to the right hand or to the left." Notwithstanding the momentary despondency which this language indicates, he still was habitually serene, and proved that "to the upright there ariseth light in darkness." His customary expressions, in his letters written at this period, are more like the following. "It is best we should see little or nothing before us except those events which all must experience; we may be sure these will call into exercise our faith and our patience. There is much reason to believe that an afflicted state in our passage through life is best for most of us. That condition which will not only try but refine us, and best fit us for the future world, we should prefer; and as we are poor judges what that condition should be, we ought calmly to submit to God's direction." He died on the 18th of August, 1823, aged seventy-eight years. "His closing scene," says Dr. Porter in his funeral sermon, "was eminently peaceful. For several of the last years it was apparent to his intimate acquaintances, that he was ripening for the state of glory. His leisure hours, of which he had many, were almost entirely devoted to spiritual contemplations and exercises, and the interchange of kind affections. He had but little relish for any reading except the Scriptures; and his partiality for the New Testament, and in the original Greek, was retained to the last. His impressions of divine truth became apparently more deep; his Christian sympathies more tender; and his general character adorned with a more soft and engaging lustre. This was particularly manifest in his last sickness. Seized with a distressing malady about a week before his departure, when his constitution was remarkably unimpaired for his years, he anticipated a painful death. But his confidence in God was unshaken; his serenity of mind was undisturbed; and even his cheerfulness was scarcely abated to the last; and though frequently his bodily pain was great, a by-stander would scarcely suspect it, either from his appearance or his conversation. Of his hope you may learn from the single expresssion, 'had I not another righteousness than my own, I must fall;' and of his

prevalent state of feeling from this, 'I hope I can say, the will of the Lord be done,' and after a short pause, 'I think I *can* say, from the bottom of my heart, the will of the Lord *be* done.' God was his refuge; the will of God was the consolation, the rest, the end of his life; and the same will was the centre to which his thoughts and feelings inclined in death."

The character of Gov. Treadwell is so clearly seen in the history of his life already recited, that a brief summary of his leading attributes is all that need be added. He was a Christian, and led the life of a Christian; and seldom have we seen any man whose religion exercised so powerful and constant a sway over the heart and life. So truly did his daily life and conversation reflect the image of his faith, that it is difficult to form any opinion of what he was by nature, either in intellect or disposition. If, as some have imagined, (but with a very partial view of his character,) he was, *by nature*, cold and selfish, he had certainly, *by grace*, a tender heart, and the most enlarged benevolence. These qualities were manifested first towards the world of mankind, imparting great fervor to his prayers for the conversion of the world, and animating his incessant labors for that object; and secondly towards every creature susceptible of happiness, not excepting even the lower animals. As long as he possessed the means, his charities flowed in a continual stream. Though valuing happiness in every form, yet it was the welfare of the souls of men that occupied the largest share of his benevolence, in proportion as he placed the interests of eternity above those of time. He possessed also the humility of the gospel; and if he ever appeared to any one haughty or distant, a nearer insight into his character would have shown, that such an apparent demeanor was the result of his perfect freedom from all the arts of dissimulation.

From the same holy fountain he imbibed the *sacred love of truth*. Never was the all pervading influence of this principle seen more clearly than in the character under review. Not only could it be said of him, "His lips still speak the things they mean," but to every species of guile, in the small or the great, his heart was a perfect stranger. How much soever, under the peculiar circumstances, he might have desired to continue in office, those who knew him best can best imagine, with what abhorrence he would have shrunk from the employment in his favor of the least arts of acquiring popularity, or of any political chicanery. Contemplating all things through the pure medium of truth, he was of course honest, just, sincere. Nor did these qualities affect his words and external actions alone; they reached and swayed his inmost thoughts. However we may dissent from some of his conclusions in metaphysical theology, his writings still leave on every mind the impression that he was an honest reasoner, and that, even in controversy, he had simply in mind to learn, What is truth? Indeed, if we diligently review his most abstruse speculations, we shall find his reasonings, for the most part, sound and logical, and his conclusions fairly drawn from his premises. To the premises, therefore, we shall impute any errors we may discover, and not to the reasonings built on them. The habit of inquiry after the truth in the subtilties of metaphysical theology, might be supposed to impair the interest he would feel in its simpler exhibitions; but so far is this from the fact, that the plainest and most unadorned preaching frequently affected him to tears.

As the sanctuary was his delight, so the offices of the sanctuary were, among all with which he was invested, those which he held in highest honor. Concerning the office of *deacon*, which he bore many years, and which title his political adversaries had prefixed to his name as a mark of contempt, he remarks, that "happy would he have been if he could have

honored the office as much as that honored him;" and, when governor of the State, he felt it no descent from his station, to bear the sacramental cup to the humblest disciple.

Those who have not estimated the intellectual powers or attainments of Governor Treadwell so highly as we think they deserve, still accord to him the praise of unusual *soundness of judgment*. But it has not always been sufficiently considered, that a sound judgment is a quality of the heart as well as of the understanding; that it implies not only intellectual capacity to discern the truth, but unwavering integrity to follow it, and an entire exemption from every quality such as prejudice, passion, or enthusiasm, which can sway or enfeeble the decisions of the intellect. It contributed, perhaps, to the perfection of this attribute in the subject of this memoir, that his intellect was greatly predominant over his imagination. Some deficiency of this power, indeed, appears in the analysis of his character. He had but a moderate perception of the beautiful, either in nature or art. Although neat in his apparel and studious of propriety, he had little taste for what was purely ornamental, a quality in which he further resembled our puritan ancestors. It was, perhaps, the lack of such auxiliaries to the intellect as imagination and fancy, invention and wit, which rendered him, from early life, so distrustful of his powers of ever becoming a public speaker; and this want of confidence in himself at length became habitual, and he remarks in his autobiography, that by these uncomfortable sensations, his faculties were in a manner bound up, and at times, so great was his mortification, "he even contemplated giving up his public employments, and retiring to the shades of private life."

Seldom has any man enjoyed through a long life so many tokens of the respect and affection of his neighbors and townsmen.

If we now retire with our venerated friend into the bosom of his family, we shall experience none of that disappointment which, as Doctor Johnson observes, often attends the transition from the public life of distinguished men to the privacies of domestic retirement. If in the various public spheres in which Governor Treadwell acted, religion was always in the ascendant, still more fervidly did the fire of devotion burn on the family altar; and, in all his letters written to his children at different times for a period of thirty years, religion—its supreme obligations, its blessings, promises, hopes, and consolations—was ever uppermost, whatever else might have been the accidental theme. He had seven children, two sons and five daughters. Of these only one now survives.* While the spirit which he ever exhibited in his family was all that could be expected or desired of the tenderest husband and most affectionate father, he is thought to have erred, especially in the most busy periods of his life, when his children were advancing from infancy to manhood, in holding with them too little personal intercourse, an error which has often characterized men of intense devotion to business or study. Having no sympathies with the amusements of children and youth, but rather regarding the time spent in them as wasted and lost; and being much absent from home, and too much occupied with his books when in the family circle, to render himself a companion to his children, he had little intercourse with his sons except to reprove them when they needed correction, and he thus inspired them with a dread of his presence and conversation. The habitual distance and severity, which many of our puritan fathers maintained in their intercourse

* Mrs. Norton, the mother of John T. Norton, Esq., who now resides on the site formerly occupied by the family mansion of his grandfather.

with their families, however favorable it might have been to the cultivation of filial fear and reverence, was less productive of filial love and confidence, than the more familiar relation between father and son, which characterizes the domestic manners of the present day. Nothing indeed could exceed the earnestness with which this good man pressed upon his children the importance of personal piety. Even when his sons had left the paternal roof, and become, themselves, heads of families, while he aided them in their business beyond his means, yet little of his advice respected the acquisition of property, or advancement in the world; but his letters were filled with the most earnest exhortations to make their house a house of prayer, and to train up their children for heaven. In like manner, the early choice which his daughters made of "the better part," afforded him more heart-felt delight, than the most splendid family alliances would have done; and the remarkable triumph which one of them (Mrs. Jerome*) achieved over death, and the foretaste of heaven which she enjoyed, not only reconciled him to the loss, in early life, of a lovely daughter, but raised his soul to higher extacies than he would have gained from all the kingdoms of the world, and the glory of them.

To conclude, we have before us in the character of Gov. Treadwell an example seldom seen in colors equally vivid, of the power of the Christian religion, when its dominion over the heart and life is supreme, to exalt the understanding, to expand and ennoble the affections, to inspire the love of truth and justice, and to impart serenity to the mind under the severest trials, both in life and in death.

"Certainly," (says Lord Bacon,) "virtue is like precious odors, most fragrant when they are incensed, or crushed; for prosperity doth but discover vice, and adversity doth but discover virtue."

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* See an interesting and affecting narrative of the triumphant death of Mrs. Lucy Jerome, wife of Rev. Amasa Jerome, of New Hartford, Ct., prepared by Rev. Mr. Washburn, and inserted in the Connecticut Evangelical Magazine, for 1805.